

a sound background of search may we attempt to help the child to do likewise in collaboration with his own understanding and volition.

P546 Then, only, can he grow, motivated not by imitation, but by gradually acquired self-insight.

To attain the utmost in result, the child's introspection should be developed but never by alienating him from his environments. This should enable him to perform every necessary ~~function~~ without narrowing consequences and, simultaneously, lead him to more productive action both within himself and as he reacts to and, in turn, acts upon his external environments. In other words, our aim should be to help him

P. 547 achieve an inter-related balance between his subjective self and outwardly expressed outwardly expressed behavior, a harmony with whose aid he would no longer waste his energies by striving to create for himself a ~~shall-~~ <sup>shal-</sup> lowly conceived, because externally-focused state of happiness.

Rather, he will reach, as the result of conscious insight into his thought and conduct, a superior state of intelligent living which otherwise he could never know.

Without such balance, there can be no controlled thought and action <sup>thinking</sup>, because thinking without paralleled affinity with action, deteriorates into slothful patterns of insensitive response <sup>and</sup>. As it does so,

P.609 produces disintegrating effects which, although not at once apparent, eventually rob a person of all power of precise discernment. In time, he is only capable of imitative or instinctual behavior, having become gradually and unbeknown to himself incarcerated in a psychic prison cell.

P.610 We may compare the results of being swayed by instinct to those of a <sup>parasitic</sup> ~~parasitic~~ creeper which, twining about a tree trunk, robs its host of vital nutriment, often to such an extent that both are destroyed.

Some will ask: "is it not dangerous, this delving into the consciousness? What of the possibility of introversion and complexes of one sort or another?"

547a

But we put <sup>our</sup> <sup>his</sup> <sup>to himself</sup> questions in the midst of experience. We ask where-  
ever we are and whatever we are doing. It is the absence of self-  
knowledge which leads to the distortions we encourage and even  
exploit under the name of complexes. These could never hold the adult  
captive were the child-man helped to explore his innate powers of  
intelligence, the birth-right of all. Insight into the possibilities  
of a more evolved and integral self is the way we are all seeking  
but which our instructors have failed to indicate to us. However, as  
we begin to search for insight, we understand the causes of our  
dilemmas, seeing the external difficulty mirrored in the confusion  
within.

P.547 b

Self-consciousness is to be conscious of one's attitude in every one of our behaviors; the other self-consciousness is to be merely conscious of being the recipient of depreciation. That is the entire difference. It makes for a self-consciousness which is not in the fundamental sense consciousness of self at all but only consciousness of opinions, whether depreciation or flattery which lead away from the clarifying interest of self-knowing.

Another self-introduction,  
there can be no self-knowledge &  
and vice versa — Ch  
Notes  
of 6-5-19 (n) Answers

All parents wish to help their child to succeed. Succeed in what?

To help equip him for a happy, interesting life.

P578 Let us consider what materials we choose to <sup>realize</sup> bring this ideal of ours, internalization. Generally speaking, we desire to secure for our children a better life than has been vouchsafed us. If the average parent were to consider his idea of a better life, he would find that it does not exceed the popular conception of success, including emotional harmony, which is instinctively conceived as being largely dependent upon that idea of freedom which is conceived simply in terms of lucrative values and social station as the most realistic and practical guarantee of successful living.

Our definition is, in reality, not quite sufficient adequate  
for the work, building strength, bent & hand in the young.  
With <sup>parent</sup> demands, for example, how far is most dangerous and

P 546

⊗⊗ But first we must examine ourselves to search out the meaning of 17  
our behavior, for only then do we find a means to approach intelligence  
without implanting a dead seed in the soil of another's mind. Only with

P.554

the child has not the faculties of reason, whatever  
the parents do will be communicated to and influence  
him, not in so many words but in accordance with  
their essential meaning.

P.555

my mind in him  
that possesses  
what he has lost in  
retaining the purity of  
child in him as much  
as leaves it and  
expands its knowledge.  
But  $\rightarrow$  now

He will be influenced psychologically by the  
essential import which tends to condition its  
nervous system in terms of its tensions, responses,  
reactions; all of its tendencies which are there,  
to what degree or not, to the nucleus of his nature,  
it emphasizes or contracts.

Thus it gives the child an unnatural  
sensitivity to everything which has only a vexing  
quality in it, not the subtleties of intelligent  
keenness.

P.556

The child may not know that its parents are  
there, but there is a psychological communication  
which takes place and the essence of what goes on  
about him which is part of the inner environment  
of the people who tend him is what is conveyed.  
If the father fondles the mother but there is  
underlying tension and irritation between the  
two, the child gets the true impression of what  
has really taken place.

It is the essence which is communicated. The  
appearance is secondary and does not deceive.

P.557

It is only in later life that the early sensitive  
natural intelligence which is receptive to the  
essential event, not the apparent event. That is  
the fact of a thing. It is through neglect of  
preserving the plasticity of human nature that it

(over)

more eager to perceive outward signs  
sees outward appearances more strongly than the  
inward or deeper sense of them.  
In combination it perceives  
inward facts of them and turns into the sense of  
suspicion, not quite believing what it sees.

It is like when parents spell words, the child gets  
**P.556** the quality of the word, the malignant or endearing  
thing it expresses but not the local meaning.

July 12th, 1945

3 ✓

If we want to produce the utmost in teaching value,  
the child's inward experiences must not become  
externalized by inordinate stress upon outside things,  
but not by emphasizing his inner life to the exclusion  
of the external environments about him.

We have no grounds for believing that the two  
exist separately; therefore, in order not to weaken  
the thread of life which connects him subjectively  
to his outer activities, we must start from the fact  
that if his training is principally to acquaint him  
with his <sup>nature</sup> and to adjust him to his outer world, the rest  
of him which is his inner side will remain the  
harassing enigma of his life, giving complex solutions  
associated with hostile struggles to the simplest of  
problems.

It is most important, then, that his interests  
be no absorbed in a one-faced approach to life-experience  
for then he cannot himself evolve because he cannot  
learn from himself although he may evolve a world of  
magnificently intricate mechanisms.

The nature of each human being is a road which he  
must travel to fulfill the purpose of life. On this  
road which is his nature he serves his apprenticeship.  
There are many roads and they are of unequal distances  
and according to the differences of human nature, so are  
the struggles unequal although the final goal reached  
which is arrived at from different directions, is always

P. 548

P. 549

P. 550

P. 551

one and the same.

But unless each human nature becomes self-evolving,  
our working and living, our struggles and pleasures,  
cannot accept that goal of intelligence. If we cannot  
perceive that goal of intelligence, we must ignore it  
as the end of everything we do. And so our means for  
attaining security, determined by our aspirations for  
personal well-being, become merely the building of  
securities which eventually collapse in failure.

Since there is great variation in human nature but  
only one goal, each child is to be variously treated  
after the manner of its nature but based on the same  
foundation of fundamental value and aim.

This means that however different the treatment, it  
is all aimed at self-development. From the start which  
is birth, the child must receive certain definite  
attentions motivated by true, not feigned and artificially  
assumed emotional attitudes.

If these attitudes are assumed, the true impression  
made upon the child in the post-natal period will

be the nature of that assumption but not what the  
impressions is simulated to convey. In other words,  
there is no way whereby pretense can produce the proper  
results because where fundamental values are concerned,  
improper means never produce proper results. And to  
think otherwise is to be deluded.

All reactions of parents, what they think and what  
they do, all their activities, overt and hidden, becomes

the child's first psychological conditioners. Even if

What really helps to overcome uncertainty in human affairs is to spare nothing in starting the mind off on its way toward becoming self-sounding. Such help cannot be given too early but ~~in order to be effective~~  
<sup>island</sup>  
~~given~~ the parents who are the child's first initiators must learn to help themseles. Only the solving of this

P 559

P.562

more than a theatrical setting for a staged play. But take these settings away and what have you but awkward creatures horrified at one another's unadorned vulgarity?

By imitative training is meant the usual but <sup>unnaturally</sup> abnormal <sup>25</sup>  
conditioning of the child which leads parents to rely upon <sup>as playthings</sup> <sup>22</sup>  
stimuli-devices which destroy the possibility for clear  
coherency of the inner life and activities. These devices  
are given <sup>much</sup> <sup>wastefully</sup> too early. A child's time should not be burdened  
with any of these, especially in its early stage which makes  
for an undesirable extrospective overgrowth.  
~~Strong these devices which are so often labelled as educational~~  
The child is trained to exert its energies in the ~~gloss over the events of~~ <sup>or more</sup>  
outer world and to glaze about in the inner. This creates  
misty states of personality within him <sup>that</sup> which remain actively  
~~or passively inimical to its gaining a firmly grounded unity~~  
of intelligence which <sup>becomes</sup> ~~is~~ his character.  
As for <sup>early</sup> ~~word and number skills~~ <sup>scholastic</sup>  
and vocational ~~adjustment~~, <sup>the introduction of the child to</sup> <sup>and economic</sup>  
success, that is, word and number skills, that  
too is taught with extrospective bias. This is so because  
~~these~~ <sup>such</sup> skills are taught <sup>on behalf of</sup> ~~to be valued not at all for the sake~~  
~~of inner balance and self-reflective thought but entirely~~  
~~for the sake of the imitative values upon which future~~  
academic and vocational success are predicated. Though <sup>undoubtedly</sup> ~~these~~  
skills undoubtedly pertain to the mind, <sup>but since</sup> ~~they go against~~ <sup>they accelerate</sup> ~~unintrospectively obtained inner balance.~~  
skill in memory. It is all done by mimetic reflex accompanied  
by an automatic emotionalism that fails to discern reflectively.

When the early and delicate introspective functions are  
too much disturbed by externalized diversions, their

P.566

(A5) To correct this ~~make good~~ <sup>deficiency</sup> it is needful that the outward activities of the child be equally balanced by introspective activities which <sup>are conspicuously absent</sup> ~~they are not~~ in popular ways of rearing it happily <sup>wholly</sup> ~~by making its life a thing of~~ <sup>parents aim to make its life a thing of our appearance</sup> negative satisfaction materially and psychologically. But this happy bringing up instead of becoming <sup>leaders</sup> ~~a confining element of~~ <sup>to the</sup> ~~to its personality,~~ becomes a confining quality when the attention enjoyed during ~~the~~ <sup>P.566</sup> early upbringing classes, although the longing <sup>for it continues to</sup> exist. So that the self-assuredness which is the usual product of the ordinary bring up - bringing grows into an apparently serene attitude associated with a pose of good-fellowship. But the longing to <sup>as man the aim of living</sup> ~~live~~ <sup>the knowledge</sup> ~~of living without running to and fro from unhappiness~~ <sup>which is not self-prejudiced</sup> ~~is premised upon inward adjustment~~ <sup>which makes personal outer adjustment possible</sup> ~~without generally and essentially resulting in a change~~ <sup>instead of a reduction in</sup> ~~subjective and objective disorganization.~~ <sup>P.567</sup> Being dead to this evaluation sense, man suffers not because he is in the process of learning to break away from his limitations but for the not learning as the result of the self-centered primitive idealisms <sup>and</sup> ~~exercised upon him~~ <sup>influenced</sup> <sup>the</sup> ~~from his earliest youth.~~ <sup>out of undiscriminating parental solicitude</sup> We have been made so averse to the only way a <sup>the struggle</sup> which is in any way connected with a fuller tangible anchorage can be obtained of how this may be done <sup>as by proving in and through this the worth of subject and object</sup> ~~the reality of its meaning~~ otherwise, there can only be for us, as for our children,

57 26

P.569

~~Selfish ends and their motives~~  
understanding of ourselves, that would give us all the things for a fraction of which we now struggle our lives away just to feed and clothe our bodies and to provide a few hours of leisure in old age. So we work and struggle to accomplish our selfish ends and thus cut ourselves off from real accomplishment.

P.570

This wasteful and devastating way of existence which strives to build ever higher standards of living does so but at the cost of life itself. ~~We spend so much time in early rearing~~ <sup>So much time is spent</sup> time in the ~~nurture~~ of the human being to make life selfishly comfortable for him that there is no time and comfort left for living. And it is only the mind left to dote exclusively upon the outward things that keeps the truth of its unintelligent behavior from itself.

P.571

Therefore, if one begins to train the mind so that it will view the possession and mastery of outward things and skills as the sole criteria for prosperity and happiness, one should not find it strange that there can be no escape from the involvements ~~which follow~~ <sup>ing</sup> from this and which makes of life a confusion ~~of~~ <sup>and</sup> uncertainties that leads to no clarifying solution no matter how many tears our troubles make us shed.

The development coming to  
by itself, himself, as he  
is, and seems himself as to  
what he also sees wants us to  
be necessary embryo for  
the development of the child.

P. 572

The early history  
+ form of childhood  
is to encourage the mind  
to turn to its interests  
and to observe so the  
child will not  
always be  
depending on  
intimacy.

P. 573

intimate observer and not as one who is always  
escaping such intimacy. This will naturally facilitate  
normal growth and development. The mother's help in the child's communication with himself which is the  
best way to employ the time of early infancy. And  
when later the child craves to expand its activity  
and to have adventure, these will not be mere  
expenditures of energy but be filled with the  
adventure of finding his way to a self-comprehending  
self that grows in thought and freedom of action  
without setting limitations to the growth of others.

This is a life-long adventure which when begun  
in infancy makes for maturity of development without  
loss to the child.

P. 574

Occasionally, the child has  
a awareness of self in  
the child's ~~demands~~ <sup>demands</sup> not to  
be permitted  
it be by itself, undivided  
~~by demands~~  
~~unconscious, longer duration~~  
~~stimulus, it is a cause~~  
not to remain in a  
vacuum. The thing is,  
first is enough or one  
to release it, and  
more to ~~on one child~~  
~~things by itself, no~~  
~~but supervisor - the~~  
~~parent has many others~~  
~~for him to connect with~~  
~~No needs fulfillment~~  
~~all other mind not~~  
~~regarding~~

P 575

P 576

But it is not enough to let the child be by  
itself whether supervised or unwatched - though it  
would be good if the parent were to watch the child  
not because it would do something strange but to  
approach his or her own attitude to the child.

There are two circumstances where the attitudes of  
parents may do hurt to the child, the first being  
the uncurbed expression of poor emotional attitudes  
as resentment, worry, irritation, etc., the second  
being their artificially inhibited expression, that is,  
behavior marked by artificial inhibition of them.

There are three alternatives: one is to try  
to see ones nature and, by dealing with it, to achieve  
a more balanced self-relationship. The second alternative  
is to give the child to the care of one one ready  
to bring forth the best in the young life.

P611

natural circumstances, naturally suited to man - that which his very state of evolution demands of him.

P602

The right mental circumstances is to make ~~yourself~~<sup>one self</sup> ready to be a parents to be able to raise ~~the~~, to educate the child intelligently. But before ~~you send him~~<sup>he is sent by</sup> to school, there are six years and - including the prenatal, there are seven - during which the average child lives, whether in wealth or poverty, <sup>upon</sup> ~~on~~ a mental dungheap.

The question is: are ~~the~~ parents themselves ready to educate their child, ~~because it is not a question~~ of being able to afford the hiring of professionals to educate; considering that the average run of professionals <sup>as compared with the average parents are</sup> is equally as incapable of developing the best in the child than are the average parents.

P560

But how much education can ~~the~~ parents, themselves give to the child and are they ready to do so? Such basically important questions which the intelligent parent who is rare will put to himself are entirely absent from the array of interests of the average parent who from infancy on endows his child with purely wordly interests so that he will outleap ~~his~~ future competitors.

P561

What does the average parent say? "My child will have a better opportunity than I did." "He's going to have the things I didn't have, more wealth, more schooling, everything will be better." And all this concern for the better deals exclusively, it seems, with material matters. "My son may be a priest but he's going to be a bishop." There is no desire, no yearning for my child to be a worthy son of God. The yearning is entirely embedded in possessive qualities, not those which release and free man from his continuously acquired impediments which the average person ~~so~~ retains.

P562

All we <sup>give</sup> the child is settings, no intrinsic growth. Our growth and education in connection with the child's progressive needs is no

which accomplishment alone gives enduring satisfaction.

~~men have no more~~  
The only satisfactory happiness for man, then, is

P.583

to mature so that he can emerge from the dream-world  
of happiness that has nothing but unhappy awakenings.

More fertile continents of mind cannot be reached  
~~calling upon~~  
without bringing into activity the potential faculties  
~~that merely exist in potential form~~  
of our natural intelligence, ~~that grows~~ into correctness  
of seeing, and transmutes weak desire into able willing ~~wise~~  
to grow which does not need to be hammered out of us  
by the harshness of circumstances. But no seven league  
boots of imaginative willing will help us to span the  
gulf that lies between ignorant and intelligent  
struggle.

P.584

The self-education of parents involves greater  
difficulties than that of children since parents are  
in a state of hardened complexity whereas the child

P.559

has the advantage over them (by virtue of its pliability).<sup>④</sup>

~~and because~~ It is more possible for the child to learn rightly  
than it is for adults, and as the path of such learning  
is always marked by great difficulties, parents may  
easily delude themselves with wishful solutions to their  
problem of learning, of which the major one is to  
acknowledge the difficulty of all right learning.

~~you~~ ~~solve~~ ~~the~~  
~~problems~~ ~~of~~  
~~present~~ ~~learning~~  
~~answer~~ ~~to~~ ~~the~~  
~~learning~~ ~~of~~ ~~children~~

To find the right direction of learning, one must  
seek ~~to~~ find one's way ~~in~~ oneself. One learns to take one's  
place with assurance ~~inside~~ <sup>but</sup> ~~of~~ oneself as the  
impartial observer of one's every action which ~~alone~~  
and by a slow process of gaining skill gives <sup>him</sup> ~~us~~ a true

P.558

They must, then  
concentrate on inner  
learning, their inner  
desires & the  
one or launching,

problem of parents can solve the problem of child care  
really,  
which can never be answered by reliance upon the blunted  
aid of technical advice. For the parent comes before the  
child and therefore child education in the practical  
sense which is the only effective sense must be preluded  
by parents interesting themselves and becoming active  
participants in the education of their own natures, so  
as to lift the level of their maturity whose adequacy is  
taken for granted mostly because of chronological age.

We have got to learn first to see that our actual  
condition of living is not proper to the condition of  
well-being we seek. It is a thing of learning all over  
again not by acquiescing to and relying upon professionally  
prescribed methods of adjustment, but to enter into

P.582.

steadily closer companionship with our presently  
functioning natures. Through this we gradually achieve  
the proper adjustment to happiness which we always seek  
or assume we have but which is always a step removed from  
us. We realize not at all that the ways happiness is  
sought must be compatible with the end of happiness  
itself which is growth and not immediate contentment.

P.583

And why it does not rest upon immediate contentment  
is because our present state of being must be adjusted  
through actions of growth - the only means which we have -  
to the end sought which is full independence resulting  
from growth. This removes us from the bounded to the  
boundless, from conditions of abject dependency upon  
men and things to absolute freedom of association, to  
happiness as we revive and enrichen our personalities

to know what values will be highest in our lives whether  
our most decisive aims will be endlessly directed toward  
material goals or toward the growing of our own natures.

The professional's qualification are mainly determined  
by academic skills. But this teaching has only a negative  
application to spiritual soundness - which is also  
mental and emotional soundness - and which has nothing  
to do with our opinions of rights and wrongs but only  
to do with an inner process of self-rectification in  
which conjecture disappears and knowledge reveals itself.

And though one may not know the criterion-essence of  
soundness which directs self-rectification, it never-  
theless exists in us and only functions consciously  
when our natural efforts to arrive at truth are not  
scattered. This inherent and awakening criterion of  
soundness is always at work in us to improve the quality  
of our behavior while learned opinions of right and wrong  
help us only to become inveterate and deliberate compro-  
misers so that eventually the desire to take advantage  
of others becomes irresistible. And although such actions  
are known to us, their implications are not all of which  
all of which militates against contravenes the possibility of healthier human relation-  
ships.

All things strive to be free from their wants and to  
be free from our wants, whether we know this or not,  
we must be free from ignorance. Every acquisition demands  
the giving up of something even in the lowest forms of  
life. And the higher we rise, the higher we reach, the  
more it is done at the cost of a lesser thing which now

P.576.

P.577

P.585

P. 585

may well <sup>have been</sup> be our support but is no longer necessary in  
the attainment of the better.

We ~~have~~ <sup>desire to</sup> a child thinking that it will populate our  
loneliness or strengthen the bonds of marriage. But when  
the child comes we have to give up many things. If we  
do not think so, we just deceive ourselves <sup>as we used to do</sup> for conditions  
<sup>which</sup> come which force us to ~~do~~ <sup>we are</sup> se. When the parent is rich, <sup>he</sup> ~~the~~  
<sup>will</sup> not have to increase his efforts to work but <sup>he</sup> ~~he~~ will  
place a certain portion of <sup>his</sup> happiness in the existence  
of the child and so be often disturbed and worry when  
the child is not well. And if <sup>he</sup> does not care for the  
child, its very existence will be an irritant to <sup>him</sup>.

If the parent <sup>is</sup> poor, then <sup>he</sup> will have to increase  
his hours of work and of course spend more of <sup>his</sup> time  
that <sup>we</sup> would otherwise have used <sup>for rest</sup> to rest with the child.

Although the child will give <sup>us</sup> him pleasure, it is still  
a responsibility which will bar <sup>us</sup> him from fond activities.  
Of course, the chil's very presence may be needed for the  
development of <sup>our</sup> his own person but, again, not without the  
giving up of something.

Most parents know that they will have to give up  
something for which the presence of the child will  
compensate. <sup>then</sup> But this giving up of things does not  
necessarily benefit the child. The parents' giving up  
time to <sup>the</sup> children does not necesarily benefit them  
if the companionship is a mere desire to discard personal  
loneliness and the necessary physical chores associated  
with the care of the child are an imposed dutiful act.  
<sup>nowhere</sup> ~~the old master do it now again~~

P. 586

P. 587

P. 590

And why it does not rest upon immediate contentment is because our present state of being, of thinking, feeling, and doing, must be adjusted through actions of growth - the only means which we have - to the end sought which is full independence resulting from growth. This removes us from the bounded to the boundless, from conditions of abject dependence upon things to absolute freedom of association, to happiness as we revive and enrichen our personalities which accomplishment alone gives enduring satisfaction.

The only satisfactory happiness for man, then, is to mature so that he can emerge from the dream-world of happiness that has nothing but unhappy awakenings.

*Have copy*

18. 40

instructors of nursery  
teachers schools & kindergartens

P 593

The training that nurses and child-care agencies give  
mostly is all based on academic~~s~~ knowledge<sup>so that</sup> and it is just  
and very rare accidental<sup>the young</sup> that the natural intelligence receives any  
development through any of these. Professional aids depend  
upon and are rated by their academic qualifications  
<sup>as a knowledge that</sup> which does not help one to acquire <sup>an intelligence that is</sup> able to  
discern qualitatively, that is, to appraise the quality  
of our actions as they take place within and through <sup>him</sup> us,

According to a report dealing with the nurseries conducted at the Kaiser Shipyards in Oregon and appearing in The New York Times of November 17th, whether or not such educational service should be extended when peace comes will depend upon "how many women remain in industry when peace comes."

*No Used*

Any decision left to the logic of events; not to the logic which one arrives at actively sifting ~~is neither logically arrived at nor productive of a logical conclusion~~ by searching out the meaning and value of events. Drifting with circumstances has never turned out so well as has thinking on the part of those qualified by knowledge of a particular problem. Moreover, what is properly thinking insists upon discernment in contrast to uncritical acceptance of statistics which, though meaningful in themselves, have often a different meaning from that derived from them.

To take but one instance in point, the recent growth in popularity of nursery schools, ~~as demonstrated by increase of attendance and the fact that certain nurseries operated by industry are now run upon a twenty-four hour basis,~~ does not - though some would have it so - in any way justify their continued existence. All that this popularity may be said to prove is that we are now at war and, faced with the necessity of defeating our foes, ~~are now calling upon mothers so as to increase our industrial output.~~ or that mothers find it more convenient to

P593 In the Times report, mention is made of a staff of "scientifically trained workers." Granted that ~~this is so, and~~ they are all of expert calibre; but what of the failure to give training in child care to mothers and fathers? Through the intervention of these experts,

✓

P  
593 the latter are thereby relieved of the travails of parenthood and, not only of these, but of the joys and profoundly educational satisfactions which go with or, rather, should go with the having of children.

It is one thing to adopt the nursery as a temporary war-time expedient - though this is debatable in the light of the widely-publicised availability of workers in non-critical industries - and quite another thing to make it part of our permanent educational facilities. Specialization is doubtlessly of value in industry; there can be no doubt that it has made enormous contributions to our wealth.

But specialization in the care of young children, that incalculably rich mine of human opportunity, must, it seems to the writer, rob

P.594 fathers and mothers not only of the affection of their offspring, but of the privilege of teaching them to live well. This privilege every good parent desires for his child though for lack of knowledge this desire is diverted by ~~another parent~~ into shallowly wasteful channels where eventually it sinks quite out of consciousness.

Teaching that will fulfill this noblest of human ends is not available in any privately run or publicly supported nursery known to the writer. In those that we have, children learn mainly from each other which, while desirable enough, does not afford them the opportunity to

P.595 learn from intimate contact with more mature people, from parents and older brothers and sisters. Of course, there is in every nursery one or more adults present to look after the children. But unless a staff member be of exceptional skill and of immense human sympathies - and this is the crux of the matter for if she were so, no possible exception could be taken to the nursery - she can give but a moiety of that loving attention and service which many fathers and mothers, even those that are grievously harrassed by poverty, both can and do give.

P.596 It is admitted that parents who devote themselves to their children

character, why should we not now cope with the problem of poverty if that is what causes parents to relinquish their care to a substitute. Not only is the nursery a substitute but it is a dangerous one because eventually it would do away with not only the poor home but the good home. And with the good one would go the model of a more liveable world where men will cease to play with swords. Or if, as some may argue, it is not material poverty but poverty of mind and of the atrophy of elementary human feeling which leads to such relinquishment, then let progressive educators, physicians, parents and all others who are concerned with this problem, devote themselves to the re-education of today's parents through every medium of popular information. Through the school, they could also see to the inculcation of parental responsibility in those who will be tomorrow's parents. Then, no human being, for the sake of some frippery, for the fleeting pleasures anticipated through purchase of some gadget of plastic, could be persuaded to abandon his children and, not only that, but his own chances for future happiness in their affection. For only the children of responsible parents cherish and secure them in old age, never abandoning them to the loneliness and querulous or quiet heartbreak of another kind of institution, one designed to shelter the destitute aged.

P598

There is also the problem of the woman who is ambitious for a career and who would yet have children. By all means she may have both, but only - and of course there is no must about it - if she is prepared to give them the best that is in her. Certainly she cannot do this unless <sup>only she will want to</sup> she stays at home for <sup>or her child life</sup> atleast the first five years, the most critical period of a human life for it is then that one either learns to solve his problems for himself or to become a human derelict so far as intelligence is concerned. That is why parenthood is a full time job.

P599

P  
596 without thought of self will often fail with them through lack of knowledge. <sup>then desire</sup> Yet only the knowledge is inadequate, not the desire to bring independence and happiness to their children. And lack of knowledge can always be corrected.

On the other hand, when those in charge of twenty or thirty children in the nursery have only an average interest in them - though this fact be successfully camouflaged with the <sup>a prey of profuse conference</sup> latest of pedagogical theories - then how can they possibly be known as they must be known is they are to mature into persons of integrated thought, feeling, and conduct? It is possible to teach them proper toilet habits, to have them sing nursery jingles, and to persuade them to play "cooperatively" with other children, which is to say, to divert them from serious learning - which, by the way, is not without its joy. But it is impossible, as one sees parents everywhere doing, to give children a persuasive example of sacrifice. And in this example, when it shall one day be guided by reason <sup>and</sup> not by blind instinct, lies the hope of the world.

P597 Let us consider this further for we are here dealing with the most critical of problems that can face a civilization, the nurturing of <sup>the</sup> those who are later to sustain it and, it is to be earnestly hoped, to advance it. Even as those who have gone before them, the young <sup>even-those-who-are-new-in-the-womb,</sup> will be faced with the problem of achieving peace. We may make plans and depositions for them. We may set up international tribunals and leagues of nations and go on to implement these with a vast police force. In final analysis, <sup>however,</sup> the success of such measures will depend upon the character of the human being that will carry them out either to mediocre or beneficent effect.

P.598 But if we wish to provide our children with the most reliable

There is no nation which has not enough  
and to spare to permit all parents to care  
for their children during the formative years.

All that is needed is the moral sense to permit  
a more equitable distribution of what we have.

*not used*

Then the future generation of which we like to  
make so much in the way of oratory will be  
given not just benevolent words, supplemented  
by a hot dish in ~~some~~<sup>the</sup> nursery, but a chance  
to be the beneficiaries of the devotion of  
those who have brought them into the world.

Again, it is no solution to hire professionals  
to educate ~~your~~ children. ~~For~~ <sup>After</sup> all, the  
average run of ~~professional~~ <sup>teacher</sup> is as incapable of  
developing the best in the child as is the  
average parent.

*Mrs. Ward*

15

To build soundly the future well-being of the life that has been put into one's charge calls for no less than twenty four hours a day of vigilant thought and care. Then, the first five years dependably established, the mental and emotional natures stabilized thought not made insensitive, the child, for a few hours of the day, may safely be permitted to attend kindergarten or elementary school. Then, the mother may safely go on with her career if she so desires.

This will also apply to the father as well. He should not be so fatuously obsessed with his career that he has not the time to make the acquaintance of his children. Neither should any civilized community permit any member of it to come home from his work so exhausted by its strenuous demands that he has not the energy or the interest to communicate with his child, to play with and to teach it, and to be at his mental best when he is in its company. For here, at home, he, as the mother, has his <sup>finest</sup> best opportunity. He has the privilege of learning to be a father in heart, in mind, and in solicitous deed, not merely in virtue of a biological event. The good father will never consent to delegate this responsibility to another. He will be as a teacher to his child and, in turn, be taught by it of the divine possibilities forever inherent in all children. So, both father and child, both teaching, both taught, will be as comrades and that comradeship will reach out towards others so that none will lack for the things which nature provides in such abundance for here children.

P<sub>600</sub>

There is no nation which has not enough and to spare to permit parents to care for their children during the formative years. All that is needed is the moral sense to permit an equitable distribution of what we have. Then, the future generation - of which we like to make so much in the way of oratory - will be given not just benevolent words

supplemented by a hot dish in some nursery, but a chance to be the beneficiaries of the devotion and experience of those that have brought them into the world.

The writer does not wholly condemn the nursery school. Certainly, there is need for the work that is now being carried out in a few such as The Clinic of Child Development at Yale University which is so expertly guided by Dr. Arnold Gesell. Also, in certain extreme cases and with the advice of a psychiatrist, it may be better that a child be cared for at a nursery than in the home. However, outside of <sup>is not wholly condemned.</sup> ~~these~~ few exceptions, he can admit neither their necessity nor value, and that is why he urges <sup>the</sup> that the whole matter be now reviewed by qualified educators, by physicians, social workers and, yes, why not? by parents.

These may be willing to meet and to exchange dispassionate views as to the desirability of continuing with nursery schools at the close of war. Through sharing the facts that they have at hand, all, working together, will make it possible to reach intelligent decisions in regard to the education of the - for the present, at least - pre-school child.

*Not used*

We may also suppose that wealth facilitates the education of our children by making it possible for us to employ professional caretakers such as nurses, private tutors, etc.

*not used*

Or we may think that it is of value because ~~or by permitting~~ ~~it permits~~ us to enroll the child in a nursery school at an early age. But this, though we may find it convenient for ourselves, is by no means an advantage to the child we have brought into the world. It does not assure him the best education which is <sup>to be identified with</sup> that discipline and no other that knows how to build natural intelligence. And this is the most important intelligence for any human being to have because the having or not having of it makes for intelligent or unintelligent living regardless of the amount of academic or intellectual intelligence that may be acquired.

*But*  
But as parents naturally want their children to be more equal than themselves to the demands of life, they must necessarily make very great efforts to give the mature aid needed for the acquisition of such competence in their children. And while wealth may contribute to ~~this attainment~~ such competence by making <sup>available</sup> possible the necessary freedom of time <sup>for parents</sup> to devote to themselves and their children, it is by no means the decisive factor because time, without seizing upon the opportunities which time gives and struggling hard with them, is useless.

~~We may also need other means~~  
~~as well as time~~  
To be able to make such provision for the child as by employing the employment of professional caretakers <sup>such as</sup> ~~or private tutor~~ to ~~enroll it~~ <sup>in</sup> ~~But this~~ nurses or the teacher of a nursery school, is not an advantage, is not assuring the child ~~the~~ best education.

~~and this is~~  
~~the most important intelligence for any human being~~  
~~to know~~  
because the having or not having of ~~this~~ intelligence makes for intelligent or unintelligent living regardless of the amount of academical and intellectual intelligence that may be acquired.

P 601

P. 609

Without such balance, there can be no controlled thought and action because thinking, without paralleled affinity with action, deteriorates into slothful patterns of response. As it does so, disintegrating effects are produced which, though not at once apparent, eventually rob a person of all power of precise discernment. In time, he is only capable of imitative or instinctual behavior, having become gradually and unbeknown to himself incarcerated in a psychic prison cell.

The submergence of reason <sup>by instinct</sup> instinct, viewed from the aspect of human history, has far-reaching, generation-to-generation effects for when any action occurs, it produces both immediate and far-flung influences as it, in turn, was the <sup>sequent</sup> of such influences. Frequently, it is only when an action is long past that the influences generated by it and still at work culminate again into a definite and noticeable reaction whose causative factors (which may be referred to as the totality of antecedent influences), are generally traced to all sorts of extraneous origins or motivating agents. It is obvious that such causal analyses prove nothing except the incredible ineptitude of our thought.

P 610 Having <sup>had</sup> contact with and experience <sup>of the</sup> nature of both aspects of human behavior, the introspective and the extraspective, the meaning of the one will not contradict the meaning of the other in the teacher but help him to clarify both without any fractions missing. Which will result in vital proofs stimulating vital learning to be, in turn, absorbed in actively intelligent teaching and living.

P 611